

Jeremy, 6. 16.

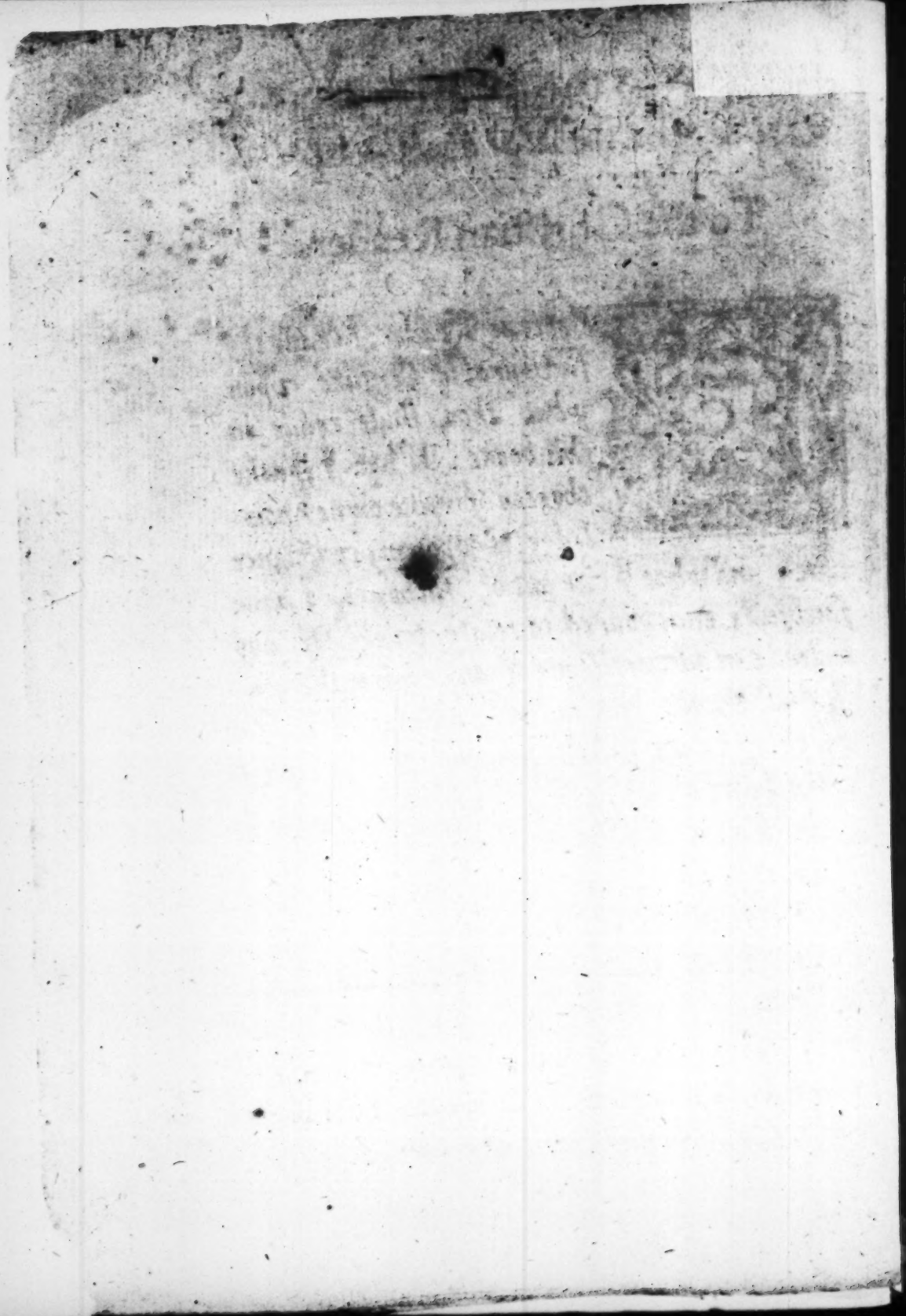
*Thus saith the Lord, stand ye in the wayes and see, and  
aske for the old pathes, where is the good way, and  
walke therein: and ye shall find rest for your soules.*

1. Thess. 5. 21.

*Prove all things, hold fast that which is good.*

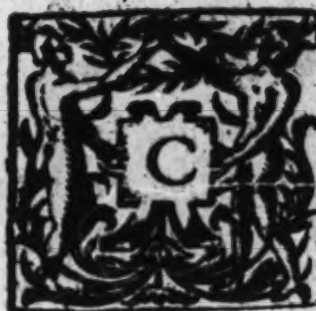
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## To the Christian Reader:



*Vertuous Reader, I craue thy  
favourable Censure upon  
what thou shalt reade in  
this booke: What I speake  
therein of mine owne know-  
ledge, is upon my conscience  
true: and what I cite out of Authours, I haue  
faithfully endeoured to relate truely. If any  
indeed can ad-vertise me of any errour therein,  
I shall thanke him and reforme my selfe. In  
one thing I cary still the same minde which I did  
when I was a Papist, viz. To haue myne heart  
(the thing which God most desiereth) alwayes  
studious to finde, and ready to embrace the true  
Religion. And I make no doubt, but that God  
in mercy hath guided me vnto the same, and  
will therein further enlighten and establish me  
vnto my liues end. O that my deare kindred &  
countrymen would but reade without preiudice,  
what is so plentifully written on either side, or*

## To the Christian Reader.

be content to heare indifferently what can be pleaded. Then should they clearly see, that what auncient truth soever the Papists doe holde, the Protestants also doe beleue and maintaine the same; and that that is all novell, ungrounded and not Catholique, wherein the Protestant dissenteth from the Papist. But herein is their misery, they dare not reade, nor seeke any light, but from those whose chiefe care is to keep them in darknesse, least it should appeare vnto them, that the Protestant is truly so called, for protesting against the hay, straw, and stubble of the additions and innovations of Popery. And so I rest in charitie, *Charitate etiam non ficta*, beseeching Almighty God that ye may all become, what in his unspeakable mercy he hath made me.

The obedient sonne of my deare  
Mother the true Church of  
ENGLAND,

Henry Yaxlee.





A  
DECLARATION  
OF HENRY TAXLEE OF BOV-  
THORP IN THE COVNTY  
of Norfolk Esquire, wherein he sheweth  
how he was a Papist, and how by Gods  
grace he is now lately converted.

**I** Was a Recusant, because I  
was taught from my cradle to  
believe the *Catholique Church*  
by my Creede. And withall  
I was by all our teachers then  
perswaded, that *Rome*, being  
the successiue seate of *St. Pe-*  
*ter*, could teach no other, but the true Catho-  
lique Faith, though all other Churches failed.

But when I found in *Bellarmines* booke (a) that <sup>a De Rom p.</sup>  
Pope *Honorius* is numbred among those who <sup>lib. 4. cap. 14.</sup>  
were condemned by the 7. Councell for Here-  
tiques. And in *Melch. (b) Canus*, that *Celestinus* 3. <sup>b Lib 6. cap. 7.</sup>  
had decreed, that the woman whose husband <sup>et ult. m.</sup>  
falleth into heresie may marie an other. And in <sup>c Alfons a ca-</sup>  
*Alfon. (c) de Cast.* that *Omnis homo errare potest in* <sup>pro cōtra here.</sup>  
<sup>ses lib. 1. cap. 4.</sup>

*fide etiam si Papa sit. Nam de Liberio constat fuisse Arianum, et Anastasium Papam fuisse Nestorianum,*

1 Every man though he were the Pope himselfe, may erre in matter of faith, for it is manifest that *Liberius* was an *Arrian*, and that Pope *Anastasius* was a Nestorian. And in the same chapter: *Cum constet plures eorum esse adeo illiteratos ut Grammaticam penitus ignorent, quod sit ut sacras literas interpretari possent? i.* When it is manifest that many of them were so ignorant, as that they did not at all understand the Grammar, how can it be that they should interpret the holy Scriptures?

7 By this I conceived, that it were safest for every Christian that feareth God, to beleue the article according to the Apostles *Catholicam*, without addition of *Romanam*, is the *Catholique*, not the Roman Church swarving from the *Catholique*.

But I was further confirmed, when I found many godly learned and vertuous Priests, as *D. Bagshawe* and Master *John Collington*, whose names I remember are to their bookes, laying open in their writings, that the *Iesuites* specially Father *Parsons* haue misled the Popes to doe the most Antichristian iniustice that ever was heard of to those Priests that were appellants to the Popes for iustice, as you may reade in *Bagshawes* answer and *Collingtons* defence, as also in divers other, whereof I giue you this Catalogue. viz. 1. *A letter written by A. C.* 2. *A relation of the faction at Wisbicke.* 3. *A Dialogue betweene a Secular Priest and*

a lay Gentleman. 4. *Declaratio motuum ac turbationis Angliae.* 5. *Doct. Elies notes, Notes upon the Apologie.* 6. *Important Considerations, written in the name of the Priests.* 7. *A Spring Discoverie of Father Parsons.*

These Priests being Roman Catholickes, doe plainly declare in the said bookes, that the Pope is guided by the violent faction of the *Iesuites*, to do the most Antichristian injustice even to those Priests who tooke a journey to the Pope by the consent of their brethern by appeale, to lay open the wrongs offered unto them by the *Iesuites*. Yea Father *Parsons* caused them when they were come to *Rome* to be layd in the jaole, where they might haue been starved before ever they had spoken with the Pope, if the *French* Kings Embassador had not with much difficultie procured them audience, as appeareth in the aforesaid booke of *Important Considerations*, written in the name of all the Priests distressed and oppressed by the *Iesuites*.

Hereupon, *Collington* in his defence printed 1602. fol. 24. is bould to affirme in capitall letters, that Father *Parsons* was so notoriously given to practise treason, and to bring an invasion of Forreiners upon this Realme, as that even *Pasquin* in *Rome* speaketh of him in these words: *If there be any man that will buy the Kingdome of England, let him repaire to a Merchant in a square blacke capp in this Cittie, and he shall haue a very good pennyworth thereof.*

And in another of the Priests books, you shall finde, that the *Iesuites* guide the Church of *Rome*,  
by



by murthering Kings, Popes and Cardinalls: as in *Quodl. p.295.*

The *Iesuites* and their faction, doe devise and publish such a kinde of doctrine, *that subiects are not bound to obey wicked Princes in their temporall Lawes and commandements, but untill they be able by force of armes to resist him, Quodl.p.228.* And the qualification being pretended, that though they seeke to kill Kings, yet it may be they will spare Popes, Cardinals and Bishops, it is peremptorily answered: *Surely no. ibid. pag.24.* And as there are shrewd suspitions in *Rome*, concerning the death of two Popes, two Cardinals and one Bishop already, so I make no question at all (saith he) but that hereafter, if any Pope crosse their plotts and purposes, the *Iesuites* will haue such a figge in store for his Holinesse, as no Antidote shall prevent or long preserue his life after it.

When I had read these things in the authours aboue named, I concluded that *Rome* might be a part of the Catholick Church, though a member corrupted with errours, but it could not be the Catholique. Therefore I did not much marvell, when I saw diuerse *Romish* Priests come openly to *Paules Crosse* in *London* and preach, that the *Mysterious working of Antichrist is now in Rome*, which caused them to come out of her as out of *Babylon*. As you may see in *Sheldon* the Converts printed Sermon, and in *Higgins* his first and second Sermon lately printed. And yet, saith *Sheldon*, many Christians may be saved in *Rome*, beleeving the true fundamentall points of Catholique faith



faith and not partaking with her in her latter corrupted doctrine, authorized and Printed at Rome, which hath beene burnt by the Catholique Roman Authoritie in France, which I take it are these, *Bellarmines* bookes teaching, that the Pope hath power *disponendi omnium temporalia*, to dispose of the temporall things of all.

And no doubt but this doctrine might cause those poore deluded soules to enter into the *Pomder* plott, thinking the deede to be meritorious, as appeared by the speech of Sir *Everad Digbby* at his death.

An other may be *Becanus* his booke wherein he disputing of King-killing, concludeth in the affirmative in these wordes, *Nihil certius*, nothing more certaine. *Suarez* is an other, who in his booke against King *James*, saith, *That none can kill him but those whom the Pope shall appoynt*. To these may be added *Mariana*, whose judgement in his booke is, that it is the safest way to poyson him.

These bookes were burnt in France, for teaching damnable and seditious doctrine, even by the Roman Catholique authoritie and partie there. I meane: by such Catholiques as will persist in the true fundamentall poynts of Catholique faith & not be deluded with their errors. No: though the Pope himselfe should decree them. Much lesse will they forsake the Apostles Creed, *Credo Ecclesiam Catholicam*, I beleue the Catholique Church. Though *Boniface* the eight, hath long since Decreed, *That it is altogether necessary to*

B

salvation

Extrau. cap v.  
nam Sactam de  
maior, et obed.

Seethe grand  
impostor of the  
now Church of  
Rome, put forth  
by the Bish. of  
Covent. & Leech  
feild. 1628.

to beleue the Church of Rome, (f) and to be subiect  
to the Roman Bishop. Which thirteenth Article  
added by that Pope, the wiser sort of Catho-  
liques in France, doe not beleue but oppose  
with wordes, writings, Decrees, and fire; not  
boasting themselves to bee the onely Church  
inerrant as R O M E doth, but holding them-  
selves to be a true member of the Catholique,  
protesting against these corrupted doctrines of  
Rome, innovated by the Iesuites, as appeareth by  
the Priests bookes aboue recited, of whom I  
give you here some taste as followeth: some  
whereof I formerly mentioned.

Doct. Elye in his notes upon the Apologie pag.  
9. in the preface saith thus: *They plunge themselves  
over head and eares in Ecclesiasticall affaires, with  
such audacitie and obstinacie as that they haue turned  
all topsie turvie.* And in the Quodl. page 321. We  
find it thus of the Iesuites doctrine: *Certainely ther-  
in is nothing else but fallacie vpon fallacie, error vpon  
error, one contradiction encountring another.* And in  
the booke called *Declar. Mot. ac turb. in Angl. pa.*  
29. a Iesuite mainteineth this most atheisticall and  
heathenish assertion, that *one who is not a Christian  
may be Pope of Rome.* And as it is in *Anthony Cope-  
lies* letter pag 67. another Iesuite openly and for  
sound doctrine maintayned it first to his Audi-  
tours in the Schoole, and at this instant expresse-  
ly in the *Inquisition* doth say: *Non est de fide  
credere hunc Romanum Pontificem esse Christi Vi-  
carium.* It is not a matter of Faith to beleue that  
this present Pope is Christs Vicar. Also in the  
the

*Quodl.* pag 31. Thus we read; To let passe their erranious Doctrine concerning their Generals infallibilitie of truth, for deciding of matters. Their absurd paradoxes of Equivocation. and *ibid.* pag 29. The Iesuites every way in Printed bookes, in writings & manuscripts, and most of all in private conference, have taught contrarie to the Roman Church. And therefore saith Anthony Copely pag 40. It is no marvell if in fundamentall poynts of Catholique faith they oppose against the Angelicall Doct<sup>r</sup>, and be therefore endited before his Hol<sup>nes</sup> at this present by the Dominicans in Spayne, for Pelagians and sundrie other kindes of heretiques; as also impostors by the Sorbonites of Paris, and all other French Clergie, as we credibly heare. And *Quodl.* pag 138. Never was there any Religious order that held such extravagant exorbitant irregular opinions as they doe. Doct. Bagshawes answer pag 20. saith thus. Father Weston and Archer are charged by Doct. Norden for defending the stues, to be as lawfull as the Pope himselfe, as if they had as it seemeth, a very league with hell against the truth.

These were not the first motiues which made me mistrust the *Romish* doctrine, for by my bringing up I was so prejudicate in mine opinion, as that I thought scorne to imagine that the true Catholique faith, could infallible be received from any place but Rome. In so much as when I heard of that most inhumane barbarous and damnable Powder plott, conceived and attempted only by *Romish* Catholiques, I was amazed to thinke that from Rome and from no other place in the world,



could be received the saving faith. I then professed it to certaine famous *Iesuites*, to whom I was then devoted, that I thought to beleue the *Roman Catholique Church* was as ridiculous, as to say *Christendom Kent*, or the *vniversall particuler*. I was notwithstanding then easily satisfied herein, when they told me that the meaning was not to make a particular Church to be vniversall, but onely to intimate that no faith is truly *Catholick* but that faith which is taught in *Rome*, as they sayd they were readie to justifie, and that there was no more reason for vs to forsake the Church of *Rome* for the *Powder plott*, then for the Apostles, to have forsaken Christ for the fact of *Iudas*.

Widrintons  
Supplic.to the  
Pope  
f Widrint an.  
to Fiss Herb.

And thus I rested a while satisfied, untill the oath of Allegiance came out. Then went I to my sayd Father, and told him that diuerse (e) Priestes defended, that the King had made a lawfull oath, to try the Romish which of them did adheare to the true *Catholick* faith of *Rome*, and which to the innovated treasonable doctrines thereof. And that (d) they further defended, that those who refused to take this oath, should not onely be hanged for traytors, but loose also their soules eternally, for wilfully denying their lawfull Allegiance. Whereupon I asked him againe, whether I might reade the sayd bookes to informe and satisfy my conscience, how to carrie my selfe betweene my Prince and *Prelate*. His answer was, they were hereticall bookes, and that I ought not to reade them.  
And



And he further said, that I might spend my time better in reading *Iohnsons* playes, which he there offered unto me.

Then and not before I began to distrust, and reading the foresayd collections in the Authours themselves, I perceived that all was not found that came from *Rome*, though I was formerly told that the Priests had written out of mallice against the *Iesuites*: and not truth.

Then I considered what fundamentall poynts the Protestant beleaving *Catholiques*, and the Papist pretending *Catholiques* differed in. And I found in deverse protestant writers, that they deny not any one poynt of reall *Catholic* Faith explicite to bee beleaved of necessity, as necessary to salvation, as was made evident in the disputation betweene *Fisher* and his partner on the *Romish* part, and Doctor *White* and Doctor *Feately* for the *Protestants*, in Sir *Humphrie Linne* his house in Sheerelane, where the Protestant disputantes maintayning, that they denyed no essentiall poynt of *Catholique* Religion, but the innovated unjustifiable Doctrine of *Rome*. They made their instance. First Doctor *Feately* challenged the *Iesuites* to shew, that for the first 500. yeares, any one of fiftene poynts of Popish beleefe (which hee then rehearsed had beene beleaved by visible Congregation of Christians, or by any one Father, or writter of note? Wherewith he droue the *Iesuites* to this shamefull evasion, viz. That these are Scholasticall poyntes, not fundamentall.

Wherevpon Doctor *White* Replyed, that all those poyntes, had been concluded by the Councell of TRENT, and therefore were fundamentall to the Papists. And receiving no answer from the *Iesuites* to this Reply, Doctor *White* insisted in fixe particular poyntes of innovated Popish Doctrine, and challenged the *Iesuites* to shewe if they could, any one Father, or writer of note, for the first sixt hundred yeares after Christ, who held any one of the said fixe poynts. Whereto nothing was answered, as you may see manifest in the Relation printed, 1624.

Since which time, meeting Mr. *Sweete* one of the aforesayd *Iesuite* Disputants, (I asked him, why he would not yeilde as well to trie the succession of doctrine as of names, whereas the succession of Doctrine, and not of names was most materiall, to giue satisfaction to doubtfull consciences, because that by the Doctrine, it would have appeared, who had taught according to the Scriptures: Contrary whereunto, whosoever teacheth, is accursed, *Gal. 1. 8.* But to all this, I could gett no other answer, but this, viz. *It would have taken too long a time.*

When I could receiue no better answer from Master *Sweete*, I immagined that hee might bee of the opinion of the Priestes and Papistes, in the first thirteene yeares of Queene ELIZABETHES Raigne. For the most of them did not make then any separation from the

the Protestants, as beleeving any reall difference betweene them to cause them to separate. For the Laity went to Church generally, and the Priests tooke benefices holding the English Leiturgie as good as the Latine. *Becanus* saith, *Controv. Angl. If the King be an-hereticke, and command us to pray at the Church with his subjects, (possumus id prestare) wee may doe it.* And I finde some other \* Iesuities of the same opinion, that Protestants are no heretiques untill that by a lawfull Iudge he or they bee denounced, convicted and condemned by name; which we ascribe not to the Protestants.

\* *Parsons* treat. to mitigat. cap 2. fol. 63.

I demaund then, by what rule of charity shall the Papists separate themselves from the Protestants in the worship of God now contrary to the practise which was before, 13. *Elizabeth.*

Moreover in the same leafe, *Parsons* reasoneth thus, out of Saint *Augustine*, lib. 4. de bapt. cont. Don. c. 16. *If a man should (for example) beleeve the heresie of Photinus, who denied the distinction of three persons in God, and the divinity of Christ, and should thinke it the true Catholicke faith, Istum nondum dico hereticum, (saith Saint Augustine: ) I doe not thinke this man yet to be an heretique, except when the doctrine of the Catholique faith (to wit that which hath beene held generally by most Churches in Christendome) be made manifest unto him.*

Observe here that he doth not say the Church of Rome, because that the damnable doctrine which brought



brought forth the Powder plot, had been all ready broched and put in practise. And the Romish bookes burnt in *Paris* for the sayd doctrine. Else hee would have defended the Faith of *Boniface* the Eighth, *That it is altogether necessarie to salvation to beleewe the Roman Church.* And so let the Article of the APOSTLES CREED be forgotten. For it were needlesse to enquire what the Vniversall Church hath taught if (as that Decree teacheth,) it be sufficient to salvation, to beleewe the now particular Roman.

Therefore I beleewe the Romish Catholique and Protestant Catholique in whatsoever they teach, according to the fundamentall poyntes of the unversall Faith, contayned in the APOSTLES CREED. And not the corrupted doctrines of the particular Church of Rome, which the Iesuite Disputants, were as it seemeth ashamed to defend, in Sir *Humphrie Lines* house as is abouesayd.

Now it may bee demanded how so many wise, religious, grave and learned Romish Catholiques, can be thought so ignorant, as to beleewe the particular Roman to be the unversall Catholique Church, which all are bound to beleewe by the Apostles Creed.

It is apparant, that many of them are not naturally ignorant, or of incapacitie. But it is as apparant that they are made so by Arte. For whereas our Saviour Christ hath appoynted a prescribed obedience, according to the Lawes Divine, as in *Deuteronom. 17. 10. 11.* The vnited

• Priestes



Priests aforenamed, with the Divines of *Venice* and *France*, accuse the now Divines of *Rome*, the Iesuites; for teaching an absolute obedience to the Pope, and their Superiour, as I will relate, and beginne with the third part of the Iesuites Constitutions: Cap. 1. Where their vowe of obedience is at large described as well to the Pope as to their Superiour, in these words following. *And because of the things which belong to the vowe, &c. we will speake of obedience which all must labour strictly to observe; and not onely in those things which they are bound, but others also, though the same be not a commandement but onely a signe of their Superiours will, as if it were our Saviour Christs owne voice. And let every one perswade himselfe to be governed even like a dead carcasse turned and tumbled even which way soever a man will. Or like an olde mans staffe which serveth him that holdeth it in his hand for whatsoever he will use it where and when he list. Vpon this passage the Glosse hath these words: Obedience, concerning the execution of it, is then performed when that which is commanded is done. The two which dispatched the two Henries in France, seemed to have learned this Obedience: And if the powder had taken fire, more had become proficient in this doctrine.*

Now it appeareth what this new doctrine hath done in matters of fact : so it is also

too manifest how it worketh upon faith and beleefe. For hereby they are made carelesse what or how they doe beleefe. For they must not search or know whether the Romish Church doth teach the Catholicke faith or no; but they must beleefe it as it were by an Attorney, because the Iesuites say so, and tell them that *Boniface* hath decreed it: and that they must give accompt for their soules: So that the people neede take no further care. Whereby many Romane Catholickes take their liberty to frequent tavernes and worse matters which I could name (but that discretion and modesty doth restraine) and yet thinke that upon the Saturday shrift they shall be cleared of all by the Priests absolution. For so long as they beleefe as the Church of *Rome* beleeveth, (whether that beleefe be true or false) they are confident that the Priest must give account for their soules. And this is the new doctrine, and holy obedience taught by the Iesuites.

But least any one should thinke that I slander them, I will cite *Peter Masse* a Priest of their Society, in a booke by him written of the life of *Ignatius*, with the approbation of their Generall *Aquaviva*, lib. 3. cap. 7. Where hee calleth the foresaid obedience, *Sapientem hanc sanctamque stultitiam cæcæ obedientiæ: This wise and holy folly of blinde obedience.*

Hee

Hee that will, may reade more hereof, *cap.* 17. and 18. of the second booke of the Iesuites Catechisme printed 1602 by the united Priests of France and England, as appeareth in the Épistle of the English Priests prefixed with this title: *The secular Priests Preface to the English Catholiques.*

And that all may the more fully understand how unreasonable a thing this blinde obedience is, I will here produce some passages out of the writings of that late famous Philosopher *Charroun* a Romish Priest, and a Doctour of the Civill Law in *Paris*, as I am informed, (of whom I have heard high commendations from Master *Martin* the Iesuite for his sanctity of life and for his learning) who in his booke of wisdome, *lib. 2. cap. 2.* hath divers passages of speciall use in this point: as *Sec. 1.* *To judge is to examine and weigh the reasons and counter-reasons on all parts, the weight and merit of them, and thereby worke out the truth.* And in the same page he teacheth, *That a man should holde himselfe, alwayes ready to entertaine better if it appeare. Yea not to be offended if another shall contest with him against that hee thinketh better if it appeare. Yea not to be offended if another shall contest with him against that which he thinketh better, but rather desire to heare what may be said.* And in the next page in the same sect. *But I see and perceive a sort of people glorious affirmative, which would rule the world, and*



command as it were with a rod, and as others in former times have sworne to certaine principles, and married themselves to certaine opinions, so they would that all others should doe the like, whereby they oppose themselves to this noble liberty of the Spirit. And then in the next sect. To judge of all is the property of a wise and spirituall man. *Spiritualis omnia dijudicat, & à nemine judicatur*: The spirituall man judgeth all things, and is judged of none. And is not this sutable to the Scriptures which are the unerring word of almighty God; which saith, *Beleeve not every Spirit, but try the Spirits, Because many false Prophets are gone into the world?* 1 Ioh. 4. 1. Search the Scriptures, Ioh. 5. 39.

But to returne to the words of Master Charroune: Thus it followeth, The true office of a man, his most proper and naturall exercise, his worthiest profession is to judge. Why is a man discoursing, reasoning, understanding? Why hath he a spirit? to build castles in the ayre? to feed himselfe with fooleries and vanities as the greatest part of the world doth? *Quis unquam oculos tenebrarum causa habuit?* Why have men eyes but to see withall? Doubtlesse to understand, to judge of all things. And therefore is he called the governor, the superintendent, the keeper of nature, of the world, of the workes of God. To goe about to deprive him of this right is to make him no more a man but a beast.

And a little further he proceedeth thus: It  
is



is then strange that so many men who either are or make shew of understanding and sufficiency, deprive themselves willingly of this right and authority: So naturall, so just and excellent, who without the examining or judging of any thing, receive and approve whatsoever is presented, either because it hath a faire semblance, or because it is in authority, credit and practise. Yea they thinke that it is not lawfull to examine or doubt of any thing, in such sort doe they debase and degrade themselves. They are forward in other things and glorious, but in this they are fearefull and submisſe, though it doe justly appertaine unto them, and with so much reason. Seeing there are a thousand lyes for one truth, a thousand opinions of one and the same thing, and but one true, why should not I examine with the instrument of reason which is the truer, the more reasonable, honest and profitable? Goe to then, the wise man shall judge of all, nothing shall escape him which hee bringeth not to the barre and to the ballance. It is to play the part of prophane men and beasts, to suffer themselves to bee ledde like oxen. What can a wise man have above a prophane, if hee must have his spirit, his minde, his principall and heroicall part a slave? It is an hard thing to bridle the libertie of the spirit, and if a man would doe it, it is the greatest tyranny that may be.

I can by no meanes beleeye that Captivare intellectum in re fidei, to captivate the understanding

understanding in the matter of faith, belongeth absolutely unto any but unto God alone, and unto man conditionally, viz. *Cum docuerint juxta legem*, when their doctrine is sutable unto Gods word.

But as you have seene how the learned *Charoun* doth condemne and confute that wicked doctrine of blinde obedience; so I will also adde his censure upon the effects and practises which that Doctrine produceth: For in the same booke, cap. 5. sect. 23. thus I reade: *What execrable wickednesse hath the zeale of religion brought forth? Is there any other subject or occasion that hath yeelded the like?*

*Tantum Relligio potuit suadere malorum,  
Qua peperit saepe scelerosa atque impia  
facta:*

Religion workes so farre in evill men,  
As wicked deedes it acteth now and  
then.

“ Not to love him, yea to looke upon  
“ him with a wicked eye, as upon a monster  
“ that beleeveth not as hee beleeveth; To  
“ thinke to be polluted by speaking or con-  
“ versing with him, is one of the sweetest  
“ and most pleasing actions of these kinde  
“ of people. Hee that is an honest man by  
“ scruple, and a religious bridle take heede  
“ of him, and account of him as hee is and  
“ hee

" hee hath religion without honestie, I  
 " will not say hee is more wicked, but farre  
 " more dangerous than hee that hath nei-  
 " ther the one nor the other. Who so kil-  
 " leth you, will thinke that hee doth an  
 " acceptable service unto God: Not be-  
 " cause religion teacheth or any way fa-  
 " voureth wickednesse, as some very foo-  
 " lishly and maliciously from this place doe  
 " object, ( for the most absurd and falsest  
 " religion doth it not,) but the reason is,  
 " that having no taste, nor image, nor con-  
 " ceit of honesty but by imitation and for  
 " the service of religion, and thinking that  
 " to be an honest man is no other thing than  
 " to be carefull to advance religion: They  
 " beleeve all things whatsoever, be it trea-  
 " son, treachery, sedition, rebellion, or any  
 " other offence, to bee not onely lawfull  
 " and sufferable, being coloured with zeale  
 " and the care of religion, but also com-  
 " mendable, meritorious, and worthy ca-  
 " nonization, if it seeme for the progresse and  
 " advancement of religion, and the over-  
 " throw of their adversaries.

Thus you may see what conceit that lear-  
 ned man had of yeelding to men that absolute  
 obedience which is due to God alone. So that  
 he was farre from the doctrine of the Iesuites,  
 who in their 13 rule do teach that if the Supe-  
 rior say that white is black, we must beleeve  
 it.



it and obey. And a Iesuite once avowed to my face before sufficient witness, that this rule is orthodoxe.

Hee that will see more concerning this point, let him reade *De la Mar.* against the Iesuites, his open pleading in Parliament of *Paris* against *Monthalon*, their chosen Advocate. He that would beholde how the particular Church of *Rome* hath beene led by particular factions to forsake the universall Catholicke faith, let him reade *George Carleton* since Bishop of *Chichester* his booke of Jurisdiction Regall, Papall, Episcopall: If any man reade these and see not the universall faith there brought to particular fancie, it must bee *crassa ignorantia*, if hee have will to please God, and capacity for to understand.

But the greatest motives yet to perswade me that *Rome* hath corrupted the Catholique faith, are two: The first is for that all the most religious, the most learned, yea the very Canonized Saints of *Rome* have in all latter ages cryed out of the corruptions in the Church of *Rome*, as you may finde in a booke published both in Latine and in English by *JAMES MAXWELL* a Researcher of Antiquities, which no Romish Papist ever contradicting, I presume that it cannot bee excepted against by the later yeares.

See

See what the Priests have written against the Iesuites. He that hath not meanes to come by the bookes themselves, may read the Collections made by *Tho. James*, which I have found truely cited out of the said books of the Priests. The Collections of *Tho. James* printed at Oxford, were sold by *Iohn Barnes* neere *Holborne Conduite*.

The second motiue is, that within this later hundred yeeres, the Church of *Rome* hath vsurped authority to expurge, reprint, alter or change, what they haue thought good, out of both ancient and late Writers that speake against them, as may appeare by their *Indices Expurgatorij*, concerning which, I referre you to *D. James* his Collections printed, 1625.

But concerning the credit of the Canonized Saints, and others cited by *Maxwell*, it is necessary you should heare what the greatest and learnedst Doctors of *Rome* haue thought of them. Thus may you reade in *Trithem*: *Abbas*, in his booke of illustrious men, That Pope *Eugenius the third*, with the consent of 18 Cardinals, and a great number of Bishops assembled in the Councell of *Treir*. And also Pope *Boniface the ninth*, did Canonize diuers of the Saints that spake against the corruptions of *Rome*. *Turrecremata*, *Bellarmino* and *Baronius*, with the most famous learned men of *Rome*, haue all highly commended the said Saints, that thus cryed out of *Rome*, and called out loud for reformation in their dayes. The like was done by the good

D

French

*French* Cardinall, *Peter de Aliaco*, in his booke of Reformation of the Church, in his time presented to the Councell of *Constance*; And the Councels both of *Constance* and *Basil*, did *una voce*, disallow the Popes vsurpation, in challenging himselfe to be aboue a generall Councell, insomuch that the said Councell deliuered it as a depofite of the Church by vnanimous consent, in forme of a Decree, that it ought not to be so. In these words, *The Pope (tenetur obedire) ought (or is bound) to obey the Councell (etiam in fide & moribus) euen in matter of FAITH and manners.* Yea, where was the Popes authority aboue a generall Council, when all Appeales to parts beyond the Seas, were prohibited by the *African* Councell.

They are not then the late Protestants alone that haue called for Reformation of the *Romish* Church, but euen also these ancient. The late famous Sir *Thomas Moore*, holden one of the lights of the *Roman* Church, and defender thereof in his time, seemeth to scorne that any man should beleeeue that he was so farre corrupted in the Faith, as to beleeeue the Pope to be aboue a generall Councell. His words are, *Neuer did I beleeeue the Pope to bee aboue a generall Councell.* Notwithstanding the Papalins, contrary to the Catholicke faith, haue accounted the *French* Church to bee a schismaticall Church for holding the Vniuersall or generall Councell to be aboue the Pope, as appeareth.

Dial. l. i. c. 26.



at large, in the aforesaid pleadings of *De la Martilire*, against the Iesuites.

Heare now what the Seminarie Priests speake against the faction of the Iesuites, that hath swayed and ouer-ruled *Rome*, at and since the Councell of *Trent*. *Watson, Quodl. pag. 82.* doubteth that Antichrist may be already come, for that the Iesuites be the fore-runners of Antichrist, though it appeareth that Saint *Bernard* thought he was come before, when as he saith, *Ep. 127.* that *Antichrist* then sate in *S. Peters chaire*.

If then the godliest and learnedst of the Church of *Rome*, haue in all Ages, cryed out of the corruptions, both of the doctrine and manners in the Church of *Rome*, as you may see in the books aforesaid, then we may say there haue neuer wanted Professors and Protestants in all Ages, defending that Catholicke *Roman* Faith, which *Paul* commended to the *Romans*, resisting the tyrannous, vsurped, innouated Doctrine of the Church or Court of *Rome*, as may bee further scene in that from time to time, euen generall Councils, as well as Prouinciall, haue resisted the innouations of *Rome*. The *African* Councell, and others of that time resisted Appeals to the Pope. The later Councils of *Constance* and *Basil*, haue concluded that the Pope is not aboue a Generall Councell.

As then Saint *Paul* saith, that God hath set in the Church Apostles, Prophets, Euangelists, Teachers, for the perfecting of the Faith, *untill*

See Master  
Bernards booke  
entituled,  
Iooke beyond  
Luther.

*all come to the unity of the Faith, Eph. 4. 11, 12, 13.* And that vn till *Christs comming againe, 1 Tim. 6. 14.* So if you looke beyond *Luther*, you shall finde that there neuer wanted a visible company of Pastors protesting against the innovated doctrines of the Church of *Rome*, which made, as I suppose, the Iesuite disputants in *Sir Humphrey Linds* his house ashamed to try the succession of doctrine, offering their blinde buttery booke of names. For if they durst try their succession of their doctrine, Why did they not either then vndertake it, or since make supplication to his Maiesty, that they might proue the same, and so saue their Credits.

And since that I had digested and set downe in writing these former inducements, I haue beene yet further confirmed by the reading of two bookes, the one of *Sir Humphrey Linds*, intituled, *via tuta*, wherein is manifestly proued that whatsoeuer the Protestants hold positiuely for matter of faith, no learned Papists, can or euer could deny. And that whatsoeuer the Protestants deny of the things held by the Papists, the same cannot be proued to be Catholicke and Apostolicke, agreeing with the Apostles Creed.

The other is Doctor *Fauours* booke, intituled, *Antiquity triumphing ouer Noveltyes*; wherein is as plainely proued that the Papists doe speake contemptuously and disgracefully of the Scriptures, to deterre men from reading of them. Contemne those first and best generall Councils

Councils wherein they speake against them, and for the Protestants. And in the later, they take what parts make for them, and reiect what makes against them, as reprobate; as I find Cardinall *Bellarmines* distinction of them to bee *partim probata, partim reprobata.* L. 1. c. 4. de concil. & eccl.

The like doe they by the Fathers, and also by Histories, as you may see, if you reade, *cap. 7, 8, 9.* of the said booke of D. *Favour.*

And all this it seemeth will not serue the turne, for they haue set vp shops and Inquisitors of purpose, called their *Indices Expurgatorij*, to blot out in the Catholike Writers, what makes against them, with a *deleatur*, and to adde what may serue their turne. And likewise in their citations they make vse of Bastard and counterfeit Fathers acknowledged by themselves to be such, as you may see more plainly and particularly in Doctor *Iames* his booke printed, 1612. entituled, *A Treatise of Scripture, Councils, Fathers, corrupted by the Romish Pastors.*

And as for their contempt of the Fathers: When *Tertullian* pleaseth *Bellarmino*, he is with him, *granissimus Author*, A most graue Author, a famous Doctor, a Catholike Writer. *Bellar. de Rom. pont. l. 2. c. 5.* But if he speake against, or please not *Bellarmino*, then he is an Heretique, and he will answer, *fidem non esse omnino adhibendam Tertulliano in hac parte*, that no credite at all is to be giuen to *Tertullian* in this case, *ibid. lib. 4. cap. 8.*

And as for the vse which the Papists doe



Cap. 9. § 20.

afford vnto that euidence of antiquity, which is histories; Doctor *Fauour* proposeth certaine examples to make it plaine, that in this case the *Romanists*, either miserably or doggedly snarle at all antiquity, or viterly reiect and deny it, the most expedite course they can deuise to overthrow, that which in truth would overthrow them.

His first instance is in the matter of *Pope Ioue*. The truth of which historie, when he hath confirmed by the witnesse of more then a double *Grand-iurie* of sufficient Authors older and later, *Greekes and Latines*, domesticall and forraigne, *Diuines, Lawyers, and Physitians, Philosophers, Poets, and other humanitians, Priests, Bishops, (in their accompt Saints) and Cardinals, Fryars, Monkes and Canons, yea, and whole Vniuersities*, not one of them an enemy: nay, not so much as one of them not a friend to the *Roman Catholicke Court and Religion, &c.* At last (having named the seuerall Authors in the Margin of his page) hee saith; Yet because this story doth preindice the want of their perpetuall succession, doth make uncertaine their pretended onely sufficient ordination, giues a shrewd shake to their counterfeit rocke, &c. Fine or fixe and thirty Authors constantly in diuers countries, in many Ages, in Catholicke Vniuersities, Citizens of Rome, and Officers in the Popes Court, secular & religious, are all corrupted, falsified, denyed, discredited, shaken off and branded with infamy, and all must be without sap or sense, truth or honesty, learning or credit, onely to salue  
that

that frothy Sea from this filthy Queane. And all this begun and set on foot by that one consciencelesse Onuphrius, whom Cardinall Bellarmine himselfe reiecteth as a contradictor of all antiquity, and for anouching that for which he hath no authority. Who was borne some hundreds of yeares after some of the said Historians, which is strange that any man should belecue it fit, that he alone is sufficient to out-beard, and out-face all former antiquity. And (saith D. Fauour) I maruell how they laugh not one at another, when they see how they gull the simple world, as the Anaspices did among the Gentiles.

De Rom. pont.  
l. 2. c. 6.

His second example is the story of Pope Silvester, the second, infeofing Antichrist in the Sea of Rome, by lincerie and seisin, about which he sheweth that they vse the like dealing, as about the former story of Pope Ione.

And while I considered these foule abuses in the Church of Rome, there came to my minde an answer which a Iesuite, Father Floyd made vnto me, when I told him that King James his answer to Cardinall Perrone his speech in the Parliament of Paris, did charge the said Cardinall with manifold falsifications of the holy Scriptures, to prove the Popes power to depose Princes. And that if the King were not answered, the cause would be much scandalized. The Iesuite answered mee, that there was too much written already, and that he must be answered another way. I was afraid then to aske him any more, fearing it might be another

Powder.

Powder-plot, the rather because I heard Master *Smith*, my old Lady *Keneys* Priest, affirme, that he had heard a zealous Catholicke say, when he first heard how the Powder-plot had missed, that it was the onely way in the world that could haue beene deuised to haue rooted out the Protestants.

And now I am easily drawne to beleue Father *Floyd*, that they will answer no more with bookes or writings, but with force and plots, if as the Scripture saith, *Ex ore tuo te iudico*, a man may iudge according to their owne words, specially if we consider how the secular Priests do charge the Iesuites with ambitious vsurping authority in the Church of *Rome*, corrupting it with their treasonable doctrines, as is euident in the said Priests bookes, whereof I haue already given the Reader some taste. And I thinke good here to adde more, the rather because that the bookes are not easily to be had, for that the Iesuites making vse of a rich *Spanish* Ladies purse, for the buying vp and burning of hereticall bookes, they tooke vp as many as they could of these Priests books, which they counted worst of all.

This Lady was by the Iesuites placed in *Barbican*, neere to the *Spanish* Ambassadours house, and being apprehended by a Pursuant, she was committed to prison, where hauing continued, shee thought her selfe therein most happy, for that as the Papists commonly reported, she had come from *Spaine* hither, purposely



posely to endure some afflictions with the English Papists for the Catholicke cause.

But to returne to my purpose of relating some passages out of the Priests bookes, concerning the Iesuites. <sup>a</sup> They are indeed Priests, but exceeding cunning politickes withall. And these <sup>b</sup> politique Canuassers, or Machiauellian <sup>c</sup> polititians, haue <sup>d</sup> so many Machiauellian deuises, as euery plot and drift seemeth to be an infallible rule of falsehood, and principle in chiefe, whereby the Iesuites doe square their actions as, neuer a Prince in Christendome, nor any man living can tell where to find, or how to trace and trust them, <sup>e</sup> for in all sacrilegious and temporizing platformes, <sup>f</sup> atheall plots of perdition, <sup>g</sup> Machiauellian, or rather Machometan-like faction, <sup>h</sup> Heathenish, tyrannicall, Sathanicall and Turkish government, none <sup>i</sup> goeth beyond the Iesuites at this day. <sup>k</sup> And they are able to set Aretine, Lucian, Machiauell, yea, and Don Lucifer to schoole, as impossible for him by all the Art he hath to besot men as they doe; by reason of their blind, dead, carkasse obedience, formerly expressed out of *Maffeus*, and the Iesuites Constitutions.

But to proceed with some further passages of the bookes before mentioned. <sup>l</sup> It is to be feared lest they will bring in bondage, not onely Prelates, but the very Princes and Monarches themselves. <sup>m</sup> They haue bouldered, bearded, and borne-out, many foule matters against the greatest and chiefeest Princes on earth. <sup>n</sup> They haue plotted diuers serraigne inuasions. <sup>o</sup> They set Kingdomes

<sup>a</sup> Dialogue betweene a secular Priest and a lay Cath. p. 86.

<sup>b</sup> D. Bagsh. ans. p. 10.

<sup>c</sup> Quodl. p. 15.

<sup>d</sup> Ibid. p. 147.

<sup>e</sup> Quodl. p. 17. & 21.

<sup>f</sup> Ibid. p. 18.

<sup>g</sup> Ibid.

<sup>h</sup> Ibid. p. 62.

<sup>i</sup> Ibid. p. 64.

<sup>k</sup> Ibid. p. 62.

<sup>l</sup> Relation of the faction at Wisb. p. 77.

<sup>m</sup> Quodl. p. 173.

<sup>n</sup> Declar. mot. ac turb. in Angl. p. 17.

<sup>o</sup> Ibid. p. 83.

to sale; and talke and write of nothing but forraigne  
 enemies that shall invade this Land; p So that this  
 Land by their mischievous drifts and deuises, lies o-  
 pen to the spoyle of the first that can catch it. q They  
 ffish for a Monarchy, r and haue at all Christen-  
 dome, for both estate Ecclesiasticall and Temporall.  
 But s specially they challenge a spirituall Monarchy  
 ouer all England by t right or wrong seeking it.  
 So u that all the Iesuites ayme at one marke, and one  
 course, and conceiue one and the same generall hope  
 to haue England a Iaponian Monarchy ( as one  
 termed it ) or an apish Iland of Iesuites. w They  
 haue intelligence in all the Kings Courts in Europe,  
 by some principall man or woman of marke of their  
 placing. x And their chiefe agent to discover the  
 secrets of Princes, is alwayes a Iesuite in re or in spe.  
 y These Agents in all Princes Courts, giue informa-  
 tion to their Generall once a moneth: So that z no-  
 thing is done in England, but it is knowne in Rome  
 within a moneth after at the least. a They seeke to  
 haue all men at their becke and commandment. And  
 b so miserable is the state of the Catholickes in Eng-  
 land, that all must depend vpon the, c as though the  
 fee-simple of all mens acts, words, and thoughts, were  
 in their gift. And therefore of all orders, the  
 d Capuchins line best with the Iesuites, because the  
 Iesuites would willingly haue all, and the Capuchins  
 would willingly haue nothing, but euen to keepe life  
 and soule together.

If any body wanting the Authors here cited  
 would see more to this effect, he may be satisfi-  
 ed by Doctor Iames his booke of the Downe-  
 fall

fall of Iesuites, whose Collections I haue examined, and haue found to be true as I said before.

If then the Priests accuse the Iesuites ( who are now the onely rulers of Popes, Princes, and Priests lippes, more for feare of them, then for any affection vnto them ) to be meere hypocritical Machiauelian Atheists, how can a Christian man that feareth God, belecue such a particular Church guided ( as their owne Priests confesse, so abundantly ) by such a particular faction, to be the Catholicke Church, and not rather the mystery of iniquity. Seeing the Scripture saith, that the man of sinne opposeth and ex- <sup>2 The II. 2.</sup> alteth himselfe aboue all that is called God, sitting in the Temple of God, as God. And that the mystery of iniquity doth worke, and that the comming of that wicked, is after the working of Satan with all power and signes, and lying wonders, and with all deceiueablenesse of vnrighteousnesse in them that perish, because they receined not the loue of the truth. To whom God shall send strong delusions, that they shall beleue a lye. And seeing that <sup>L. 4. ep. 39.</sup> Saint Gregory, foretelling of these times, saith, The king of pride is at hand, an army of Priests is prepared to attend him.

All which are most true of the Pope, and of the enchanting subtilties of the Iesuites, hoodwinking the world with blindnesse, as is affirmed by their owne brethren and Priests.

Whereunto we may adde the iudicious discourse lately made to the *Polonian* Nobility, assembled in Parliament, for reformation,



*Vide Mercur. Gallo-Belgic. Dantisc. Anno 1607. p. 67, & deinceps:* Where it is auowed, that the greatest enemies to that and other free estates, were Iesuites, &c. and that their faction is a most agill sharpe sword, whose blade is sheathed at pleasure in the bowels of euery Common-wealth, but the Handle reacheth to *Rome*, and *Spaine*. So that the very life, death, and fortunes of all, Kings, Magistrates, and Common-wealthes, hang vpon the *Horoscope* of the Iesuites pleasures.

I cannot be of the mind of some of my acquaintance, yet *Romish* Catholiques, who lately told me, that they must needs be Atheists, if they forsake the Church of *Rome*, because they cannot tell forsooth, where the Protestant succession of Priesthood and Doctrine, was before *Luthers* dayes. But I say, that if they were not holden strongly with their dead carkasse obedience of the Iesuites, and their thirteenth rule afore deciphered, they might well see that the Protestants in *England*, can proue vndenyably, the lawfull succession of Priesthood, euen from the Popish Doctrines and their Records, when as *Luther* first sought the Reformation. If then the Popish bee good, the Protestants must be good also, as appeareth by Master *Masons* booke of this argument. And that the doctrine of the Protestants is Catholicke, no Papist can be so impudent, as to deny, if hee will pull off the Popes spectacles, clouded with the mist of the Iesuites thirteenth rule. For as I shewed

shewed before, the Protestants teach no doctrine in the affirmative, but what the Papists hold at this day, *viz.* the Apostles Creede, and that according to the ancient Catholicke interpretation of the *Nicen* and *Athanasian* Creeds, and the first foure generall Councils.

They deny indeed the Popish addition of 12 other articles made by Pope *Pius quartus*: because the Papists cannot proue any one of them Catholicke and Apostolicke: And because the Apostle said, *If wee, or an Angell from heauen* Gal. i. 8. *teach otherwise, let him be accursed.* Saint *Augustine* saith of the Apostles Creed, *He that beleeueth more, beleeueth too much, and he that beleeueth lesse, beleeueth too little.*

The famous learned Friar *Padro Paulo* of *Venice*, in his History of the Councell of *Trent*, which confirmed that Creed of *Pius quartus*; discouereth how that Counsell was ouer-ruled by the faction of the Iesuites, and that it was there a common by-word, euen among the Papists themselves, that that Councell was guided by the *holy Ghost*, which came every weeke from *Rome* in a *Cloakebagge*.

If we may not beleeue an Angell of light, teaching otherwise then the Apostles Creed, then blame not the Protestants protesting against the Papists late additions, and corruptions, but rather beleeue and follow them, because they teach nothing but that which the Papists themselves cannot deny to bee the Catholicke faith. And deny such a Councell, such a Creed,

so new, and so branded by the Papists owne best and most learned Priests.

Mine old acquaintance propoundeth to me yet another question, *viz.* How good Christians could conuerse and communicate with such a Church, so corrupted before *Luther*.

This is lately well answered by the Bishop of *Exeter*, in his booke, entituled, *The old Religion*, and well prosecuted by others, who make it plaine that one may communicate, as they did with the Papists, as wee may communicate with the Diuell, when he said, *Thou art Christ, the Sonne of the euerliving God*. Not because the Diuell spake it, but because it is Gods truth, and consequently ours. So we may communicate in the truth with any, in errour with none. For example, Some Priests were as vehemently earnest and zealous denyers of *Romes* corrupted doctrine before *Luthers* time, as Master *Burton* and others now. And many then resisted the *Roman* errors, euen to death, as the *Wiclifians* and other learned and religious Priests, as the Histories of the severall times and ages doe testify. Others more cooley and aduisedly sought the Reformation, as *Erasmus*, *Cassander*, *Petrus de Aliaco*, and others, who communicated with *Rome* in her truthes, and scorned her errours, as appeareth by their bookes written to men, and to Councels, to reforme the Church, euen so long before *Luthers* dayes, as the Councell of *Constance*.

It may be obiected, why then should the Reformers



*become a Protestant.*

formers now protest a separation, more then the said Reformers did before *Luther*? This is sufficiently answered in the dispute between Mr *Burton* and his Antagonists, where Master *Burton* (though accounted an over-zealous Separatist from the Church of *Rome*) confesseth that they were not bound then, and yet are bound now since the Councell of *Trent* to separate. Because that since, & by the Councell of *Trent*, men are *sub anathemate*, bound to belecue, as well the errours as the truthes of the Church of *Rome*, and as well the new Creed of *Pius quartus*, as the ancient Creed of the Apostles. Before the Councell of *Trent* & publication of these new Articles, men would ordinarily say, when this new teaching was discovered, *Let them pipe what they will, wee will dance what wee list*; Meaning, that they thought themselves safe if they beleueed the old Creed, and left the new *Romish*.

And I say further in the words of a learned Divine, that though we could then communicate with such a Church without eident danger of damnation (as they did then) yet in as much as we cannot communicate with it now vpon any better termes then legall seruants or bondslaues do with their Masters, we are bound in conscience and religious discretion, when lawfull occasion is offered (as now it is) to vse our liberty, to seeke our freedome, rather then to liue in bondage, according to the rule of the Apostle giuen to seruants, *1 Cor. 7. 20, 21, &c.*

In his Treatise  
of the Catho-  
licke Faith.

*Let*

Let every man abide in the same Calling wherein he is called. Art thou called being a servant? care not for it. But if thou maist be made free, use it rather, for he that is called in the Lord, being a servant, is the Lords freeman. Likewise also he that is called, being free, is Christs servant. Yee are bought with a price, be yee not the servants of men; that is, yeeld not that absolute obedience to men (as the Iesuites teach) which is due onely to God.

Padr. Paul. Defence of the State of Venice.

That obedience (as the learned *Venetian* saith) which God commands vs to performe to our Ecclesiasticall superiors, is not a foolish or ridiculous subiection, nor is the power of the Prelate an arbitrary iudgement, but both the one and the other must be ruled by the Word of God, according to the place, *Deut. 17.* before cited. Absolute obedience is due onely to God, and whosoever supposeth any humane will to be infallible, vttereth great blasphemy in ascribing that to the creature, which is due onely to the Creator.

Respons. ad apologiam Card. Bell. p. 9.

I once asked a learned *Romish* Priest within this seuen yeeres, whether praying to Saints were a matter of Faith or not. He answered that wee are not bound to pray to Saints. So shall you finde many *Romish* Catholickes before *Luthers* dayes, and after the Councell of *Lateran*, who would say at the Eleuation, *Adoro te si tu es Christus*, i.e. If thou be Christ, I doe adore or worship thee. So farre were the wiser sort of the *Romish* Catholickes then from beleeuing that Councils definition.

Thus

Thus you see, how, and why men did communicate without a separation then, and why they may not now.

Likewise the Priest who answered me about praying to Saints, told me that many things in Rome are taught, *inter p̄d credenda*, things to be religiously beleaved: As the Popes power to depose Princes, which you see is denied by Priests that daily say Masse, to this day as well learned French as English, who call it, *Nonam Catholicam fidem Iesuitarum*: The Iesuites new Catholicke Faith. So that this late vp-sprung error in the Church of Rome, wants not men visible in the same Church, to teach truth, and correct error, as in all former ages some alwayes haue done.

So powerfull is God to defend his Church from errors, even by those that are members of that corrupt part of the Church, according to that saying, that there should be *some Doctors, some Pastors*, to teach the truth, hee could haue said one Pope, if he had meant so.

It is not amisse to haue a little further consideration of that army of Priests, the Iesuites which attend the Pope, according to the mouthes of their owne Priests. *It is obserued* (saith one of them) <sup>a</sup> *by men, how religious orders haue their periods.* And againe, <sup>b</sup> *That at the rising of euery new order, some are raised up to be a curbe to that Order.* It being so (as <sup>c</sup> *some of the temporall Magistrates haue told* the Iesuites) that Iesuitisme of a *serpigo*, is be- <sup>d</sup> *Bagth. ans. p. 8.*

F

come



Quodl. p. 1.  
75.

• Relat. of the  
faction at  
Wisb. p. 77.

come a Gangrene, it must therefore bee cut off. For *We* are perswaded they will be drawn to such matters, as a *Visum est spiritui sancto & nobis*, i.e. (It seemeth good to the holy Ghost, and to vs) must iudicially passe indefinite sentence against them. And the Pope is to be intreated to lay the Axe to the roote of the tree, and to cut off this pride of this Society, spreading it selfe farre and neere, for vnlesse a damme be set vp against the streame thereof, the raging course will burst asunder all bonds of honesty and modesty, and carry a way headlong, many with the force therof. It is time to looke to them, for they are become already incorrigible of any Prince, Prelate or People, and therefore an heauy destruction is like to come to their Society, and surely their fall without speciall miracle is incurable, and they are like enough to be expelled by force. These contentions cannot end but with blood for as they liue Templar-like in all things, there will be a right Templarian downefall. And all ought to assist to the pulling downe of these Templarian Iesuiticall Sectaries, and banishing them out of the Christian world. Otherwise they will be the meanes to destroy all Popes and Kings, and to gouerne with their Presbytery and Superior, as you may see in the latter end of *Watsons Quodlibets*.

If out of their owne Priests mouthes, they be thus iudged, who are vnder the Popes curse; What would the said Priests speake, if they were free from the said curse, as the Protestants are: I make no doubt but that they would say  
(as

(as the Protestants proue) their separation from the *Romish* Church was most lawfull and iust, in respect of both Prince and State, by reason that they are bound to be both Traitors at the Popes will, as appeareth by their doctrines, and also Heretickes, if they command it to be beleeued *ex Cathedra*. Both which you may finde to bee vnanswerably prooued by T. J. in his Treatise of the holy Catholike Faith and Church specially in his 15 Chapter. I may say vnanswerably prooued, because H. Floyd the Iesuite tould me (as I said before) *they must be answered another way*. Finding (as it seemeth) he thought their cause weakened by their insufficient answeres already. Otherwise what needed so many plottes and treasons as haue beene acted by them, since their doctrines teach the same *ordine ad deū & bonū Spirituale*, in order vnto God and spirituall good, as is discovered by their owne Priests. And doth not Bellarmine giue this in reason why the Christians in the primitive times resisted not Nero and Dioclesian, *viç: quia deerant vires*, they wanted strength. And doth not R. Parson in his *Andrew Philopater* say bouldly that when Kings doe defect from their Catholike Religion which he meaneth to be the *Romish*, *Liberos esse subditos &c*: That the subiects are free from their allegiance *Posseque et debere sibi vires habuerint, eiusmodi hominem à dominatu ejcere* that they may, & ought, if they be able, cast such a one out of his gouernment.

If I had not found both by their Doctrine

and practise that a man could not be a Catholike after the *Roman* fashion but that he must needs be a traytor, in my Conscience I had not forsaken them. For I should have been caried away as the wisest and learnedst Papists are at this day tyed by the Iesuits *blinde, dead Carbois obedience* not to search and beleue what God biddeth but what the Pope and my ghostly father teach, hoodwinking and lulling a man a sleepe for euer seeing any more, with these words *ipsi enim praeuigilabunt quasi rationē reddaturi pro animabus vestris* (i.e.) for they watch ouer you as they that shall giue account for your soules; and *Obedience is better then Sacrifice*. Their meaning is obedience to the Priest or Pope, howsoeuer not suffering you to see or vaderstand those words *Cum docuerint te iuxta legem eius* i. e. when they shall teach thee according vnto his law, and forgetting or not suffering you to see that it is better to obey Gods Commandements, rather then men Councelling massacres and powder plottes.

If they were suffered to see these true bounds of obedience, they could neuer haue had so many, so wise and so learned men to vndertake a powder plot, as they haue found. The manifold transgressions of the rule giuen by the Apostle Ro. 13. 1, 2, 5. (Into all which transgressions this Doctrine of their absolute obedience to man doth plunge them) doth leade and draw them as the Philistines did Sampson blindfoulded, after that they had put out his eyes. The Apostles Rule



Rule is let let every man be perswaded in his owne minde Ro:14.5. But assuredly those in the powder plete were not perswaded in their owne minde but in their obedience to their ghostly

Fathers that teach it, *ad bonum Spirituale,*

for a spirituall good. As you haue had

it from their owne Priests mouthes

and pennes. So I end: pray-

ing our Lord Iesus Christ

to preferne vs all to

his sauing Grace.

*Deo soli sit Gloria.*

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**FINIS**

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